Quran, 42.39-42, **And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. ... But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame**. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

Quran, 5.32 - **On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.** Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.

Quran, 4.96 - **If a man kills a believer intentionally, his recompense is Hell, to abide therein**, and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

Quran, 25.68 - Those who invoke not, with Allah, any other god, **nor slay such life as Allah has made sacred except for just cause**, nor commit fornication; - and any that does this (not only) meets punishment.

Quran, 17.33 - Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).

Quran, 2.194 - **The prohibited month for the prohibited month** - and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

Sahih hadith # 1, Last Sermon, Inviolability of Lives, Honor, Property of believers, don't renegade as disbelievers, by striking the necks of one another after me

7078. Narrated Abū Bakra: Allāh's Messenger ﷺ addressed the people saying, "Don't you know what is the day today?" They replied, "Allāh and His Messenger know better." We thought that he might give that day another name. The Prophet ﷺ said, "Isn't it the Day of *An-Nahr* (day of sacrifice)?" We replied, "Yes, O Allāh's Messenger". He then said, "What town is this? Isn't it the forbidden (sacred) town (Makkah)?" We replied, "Yes, O Allāh's Messenger". He then said, "Your blood (i.e., lives, your properties, your honours and your skins (i.e., bodies) are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. (Listen) Haven't I conveyed Allāh's Message to you?" We replied, "Yes." He said, "O Allāh! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience (who will convey it to him.)"

The narrator added: In fact, it was like that. The Prophet ﷺ added, "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another." [See *Ḥadīth* No. 7447].

٧٠٧٨ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنَا يَحْيَى: حدَّثَنَا قُرَّةُ بْنُ خالِدٍ: حدَّثَنَا ابْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ، عَنْ أبي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ أفْضَلُ في نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ. عَنْ أبي بَكْرَةَ: أنَّ رَسُولَ اللهِ ﷺ خَطَبَ النَّاسَ فَقالَ: «ألا تَدْرُونَ أيُّ يَوْمٍ هذا؟» قالُوا: اللهُ وَرَسُولُهُ أعْلَمُ، قالَ: حتّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بِغَيرِ اسمِهِ، فَقالَ: «أليْسَ بِيَوْمِ النَّحرِ؟» قُلْنَا: بَلى يا رَسُولَ اللهِ، فَقالَ: «أيُّ بلَدٍ هٰذا؟ أليْسَتْ بِالبَلْدَةِ الْحَرَامِ؟» قُلْنَا: بَلى يا رَسُولَ اللهِ، قالَ: «فَإنَّ دِماءَكُمْ وَأمْوَالَكُمْ وَأعْرَاضَكُمْ وَأبْشارَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا في شَهْرِكُمْ هٰذا في بَلَدِكُمْ هٰذا، ألا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَإنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ مَنْ هُوَ أوْعَى لَهُ». فَكانَ كذلكَ. قالَ: «لا تَرْجِعُوا بَعْدي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

فَلَمَّا كانَ يَوْمُ حُرِّقَ ابْنُ الحَضْرَمِيِّ، حِينَ حَرَّقَهُ جارِيَةُ بْنُ قُدامَةَ، قالَ: أشْرِفُوا عَلى أبي بَكْرَةَ. فَقالُوا: هٰذا أبُو بَكْرَةَ يَرَاكَ، قالَ عَبْدُ الرَّحْمٰنِ: فَحَدَّثَتْنِي أُمِّي عَنْ أبي بَكْرَةَ أنَّهُ قالَ: لَوْ دَخَلُوا عَلَيَّ ما بَهَشْتُ بِقَصَبَةٍ. [راجع: ٦٧]

Reference: Muhammad b. Ismail al-Bukhari, **Sahih al-Bukhari**, 82 – The Book of al-Fitan, Volume 9, Hadith # 7078, Page (s) # 132- 133, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last access, https://sunnah.com/bukhari:7078, 07/14/2024

Narrated Abu Bakra: Allah's Messenger (ﷺ) addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet said, "Isn't it the day of An-Nahr?" We replied, "Yes. O Allah's Messenger (ﷺ)." He then said, "What town is this? Isn't it the forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Messenger (ﷺ)." He then said, "**Your blood, your properties, your honors and your skins (i.e., bodies) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours**. (Listen) Haven't I conveyed Allah's message to you?" We replied, "Yes" He said, "O Allah! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added: In fact, it was like that. The Prophet (ﷺ) added, "**Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another**."

Reference: Muhammad b. Ismail al-Bukhari, **Sahih al-Bukhari**, 82 – The Book of Hajj, Volume 2, Hadith # 1741, Page (s) # 450 - 451, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last access, https://sunnah.com/bukhari:1741, 07/14/2024

Narrated Abu Bakra: The Prophet (ﷺ) delivered to us a sermon on the Day of Nahr. He said, "Do you know what is the day today?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied: "Yes! It is." He further asked, "What town is this?" We replied, "Allah and His Apostle know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is." He said, "**No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours**, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you? They said, "Yes." He said, "O Allah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him**. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another."**

Reference: Muhammad b. Ismail al-Bukhari, **Sahih al-Bukhari**, 82 – The Book of Hajj, Volume 2, Hadith # 1739, Page (s) # 450, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last access, https://sunnah.com/bukhari:1739, 07/14/2024

Narrated `Ikrima:** Ibn `Abbas said: "Allah's Messenger (ﷺ) delivered a sermon on the Day of Nahr, and said, 'O people! (Tell me) what is the day today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month.' He said, **'No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours.' The Prophet (ﷺ) repeated his statement again and again. After that he raised his head and said, 'O Allah! Haven't conveyed (Your Message) to them'. Haven't I conveyed Your Message to them?' " Ibn `Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers:--It is incumbent upon those who are present to convey this information to those who are absent **Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another**.' "

Reference: Muhammad b. Ismail al-Bukhari, **Sahih al-Bukhari**, 82 – The Book of Hajj, Volume 2, Hadith # 1739, Page (s) # 450, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Sahih hadith # 2A, World be destroyed, less significant, then unlawful killing of a Believer

2619. It was narrated from Barâ' bin 'Âzib that the Messenger of Allâh ﷺ said: "If this world were to be destroyed, that would be less significant before Allâh than the unlawful killing of a believer." (*Hasan*)

٢٦١٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا مَرْوَانُ ابْنُ جَنَاحٍ، عَنْ أَبِي الْجَهْمِ الْجُوزَجَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ».

تخريج: [حسن] حسنه المنذري، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات قلت: الوليد لم يصرح بالسماع المسلسل تقدم، ح: ٢٥٥، ولحديثه شواهد عند النسائي: ٧/ ٨٢، ٨٣، والترمذي، ح: ١٣٩٥ وغيرهما.

"If this world were to be destroyed, that would be less significant before Allah (SWT) than the unlawful killing of a believer."

Last accessed, https://sunnah.com/ibnmajah:2619, 07/14/2024

Reference: Imam Muhammad b. Yazid Ibn Majah al-Qazwini, **Sunan Ibn-Majah**, Volume 3, Hadith # 2618, Page (s) # 502, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Sahih hadith # 2B, World be destroyed, less significant, then unlawful killing of a Believer

Chapter 7. What Has Been Related About The Gravity Of Killing A Believer

1395. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "The world ceases to exist is less significant to Allāh than killing a Muslim man." (*Ḥasan*)

(Another chain) from 'Abdullāh bin 'Amr, and it is similar but he did not narrate it in *Marfū'* form.

[Abū 'Eīsā said:] This is more correct than the narration of Ibn Abī 'Adī (a narrator in no. 1395).

[He said:] There are narrations on this topic from Sa'eed, Ibn 'Abbās, Abū Sa'eed, Abū Hurairah, 'Uqbah bin 'Āmir, [Ibn Mas'ūd] and Buraidah.

[Abū 'Eīsā said:] The *Ḥadīth* of 'Abdullāh bin 'Amr was reported like this by Ibn Abī 'Adī from Shu'bah, from Ya'lā bin 'Aṭā' [from his father, from 'Abdullāh bin 'Amr, from the Prophet ﷺ. And Muḥammad bin Ja'far as well as others, reported it from Shu'bah, from Ya'lā bin 'Aṭā'], so he did not narrate it in *Marfū'* form. Similarly, Sufyān Ath-Thawrī reported it from Ya'lā bin 'Aṭā' in *Mawqūf* form. This is more correct than the *Marfū' Ḥadīth*.

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَشْدِيدِ قَتْلِ الْمُؤْمِنِ (التحفة ٧)

١٣٩٥ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو نَحْوَهُ وَلَمْ يَرْفَعْهُ.

[قَالَ أَبُو عِيسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ [قَالَ:] وَفِي الْبَابِ عَنْ سَعْدٍ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ [وَابْنِ مَسْعُودٍ] وَبُرَيْدَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ اللهِ بْنِ عَمْرٍو، هٰكَذَا رَوَاهُ ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ [عَنْ أَبِيهِ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ وَرَوَى مُحَمَّدُ بْنُ جَعْفَرٍ وَغَيْرُ وَاحِدٍ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ] فَلَمْ يَرْفَعْهُ وَهٰكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ يَعْلَى بْنِ عَطَاءٍ مَوْقُوفًا. وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْمَرْفُوعِ.

تخريج: [**حسن**] وأخرجه النسائي، تحريم الدم، باب تعظيم الدم، ح: ٣٩٩٢ من حديث محمد بن أبي عدي به * وفي الباب عن سعد [ابن ماجه، ح: ٣٩٤١] وابن عباس [يأتي: ٣٠٢٩ وابن ماجه، ح: ٢٦٢١] وأبي سعيد [يأتي: ١٣٩٨] وأبي هريرة [يأتي: ١٣٩٨] وعقبة بن عامر [ابن ماجه، ح: ٢٦١٨] وابن مسعود [يأتي: ١٩٨٣، ٢٦٣٥] وبريدة [النسائي، ح: ٤٧٣٥].

Reference: Imam Hafidh abu Isa Muhammad b. Isa at-Tirmidhi, **Jami at-Tirmidhi**, Chapters on Blood Money, Volume 3, Hadith # 1395, Page (s) # 184 - 185, *ahadith* edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Abu Khaliyl, First Edition 2007, Dar as-Salam Publishers

Last accessed, https://sunnah.com/tirmidhi:1395, 07/14/2024

Narrated 'Abdullah bin 'Amr, that the Prophet (ﷺ) said: "The world ceases to exist is less significant to Allah than killing a Muslim man."

Sahih hadith # 2C, O Lord, ask, Why was he Killed

4735. It was narrated from 'Abdullâh bin Buraidah, from his father, that a man came to the Prophet ﷺ and said: "This man killed my brother." He said: "Go and kill him as he killed your brother." The man said to him: "Fear Allâh and let me go, for that will bring you a greater reward and will be better for you and your brother on the Day of Resurrection." So he let him go. The Prophet ﷺ was told about that, so he asked him about it, and he told him what he had said. He said: "Pardoning him would be better for you than what he would have done for you on the Day of Resurrection when he said: 'O Lord, ask him why he killed me.'" (***Ḥasan***)

٤٧٣٥ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْحَاقَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ هٰذَا الرَّجُلَ قَتَلَ أَخِي، قَالَ: «اذْهَبْ فَاقْتُلْهُ كَمَا قَتَلَ أَخَاكَ» فَقَالَ لَهُ الرَّجُلُ: اتَّقِ اللهَ وَاعْفُ عَنِّي فَإِنَّهُ أَعْظَمُ لِأَجْرِكَ وَخَيْرٌ لَكَ وَلِأَخِيكَ يَوْمَ الْقِيَامَةِ، قَالَ: فَخَلَّى عَنْهُ، قَالَ: فَأُخْبِرَ النَّبِيُّ ﷺ فَسَأَلَهُ فَأَخْبَرَهُ بِمَا قَالَ لَهُ قَالَ: «فَأَعْتَقَهُ أَمَا إِنَّهُ كَانَ خَيْرًا مِمَّا هُوَ صَانِعٌ بِكَ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ! سَلْ هٰذَا فِيمَ قَتَلَنِي»؟.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح: ٦٩٣٣ * بشير وثقه الجمهور كما في تسهيل الحاجة، ح: ٣٧٨١، ولحديثه شواهد، منها الحديث السابق.

Reference: Imam Hafidh abu Abd ar-Rahman Ahmad b. Shuayb b. Ali an-Nasai, **al-Sunan al-Nasai**, The Book of Oaths, Hadith # 4735, Volume 5, Page (s) # 389, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, https://sunnah.com/nasai:4731, 07/14/2024

It was narrated from 'Abdullah bin Buraidah, from the father, that a man came to the Prophet and said: "This man killed my brother." He said: "Go and kill him as he killed your brother." The man said to him: "Fear Allah and let me go, for that will bring you a greater reward and will be better for you and your brother on the Day of Resurrection." So he let him go. The Prophet was told about that, so he asked him about it, and he told him what he had said. He said: "Pardoning him would be better for you than what he would have done for you on the Day of Resurrection when he said: '**O Lord, ask him why he killed me.**"'

Sahih hadith # 2D, Killing a believer, other than 'Just Cause', will abide in Hell

4271. It was narrated from Ṣadaqah bin Khālid, or other than him, from Khālid bin Dihqān, who said: "I asked Yaḥyā bin Yaḥyā Al-Ghassānī about the phrase 'kills a believer unjustly'. He said: '(It refers to) those who fight during times of tribulation, and one of them kills (someone) thinking that he is doing the right thing, so he does not ask Allāh for forgiveness for that.'" (*Ṣaḥīḥ*)

Abū Dāwud said: And he sheds blood unjustly and profusely.

٤٢٧١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو عن مُحمَّدِ بنِ مُبَارَكٍ قالَ: حَدَّثَنا صَدَقَةُ بنُ خَالِدٍ أوْ غَيْرُهُ قالَ: قالَ خَالِدُ بنُ دِهْقَانَ: سَأَلْتُ يَحْيَى بنَ يَحْيَى الْغَسَّانِيَّ عنْ قَوْلِهِ: اعْتَبَطَ بِقَتْلِهِ، قالَ: الَّذِينَ يُقَاتِلُونَ في الْفِتْنَةِ فَيَقْتُلُ أحَدُهُمْ فَيَرَى أنَّهُ عَلَى هُدًى، فلا يَسْتَغْفِرُ اللهَ تَعَالَى - يَعني مِنْ ذَلِكَ.

قالَ أَبُو دَاوُدَ: وَقال: فَاعْتَبَطَ يَصُبُّ دَمَهُ صَبًّا.

تخريج: [صحيح] انظر الحديث السابق.

Reference: Imam Hafidh abu Dawud Sulayman b. Ash'ath, **Sunan abu-Dawud**, The Book of Tribulations, Volume 4, Hadith # 4271, Page (s) # 502, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2008, Dar as-Salam Publishers

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Khalid b. Dihqan said: I asked Yahya b. Yahya al-Ghassani about the word i'tabata bi qatlihi spoken by him (as mentioned in the previous tradition). He said: **It means those people who fight during the period of commotion (fitnah), and one of them kills (the other people) presuming that he is in the right**, so he does not beg pardon of Allah of that (sin). Abu Dawud said: And he said: The word fa'tabata means "he shed blood profusely"

Sahih hadith # 2E, Killing a believer, other than 'Just Cause', will abide in Hell

4272. It was narrated from Mujālid bin 'Awf that Khārijah bin Zaid said: "I heard Zaid bin Thābit, in this place saying: 'This verse – And whoever kills a believer intentionally, his recompense is Hell to abide therein[2] – was revealed six months after the Verse in *Al-Furqān* - "And those who invoke not any other *Ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause."'[3] (*Ḥasan*)

٤٢٧٢ - حَدَّثَنَا مُسْلِمُ بنُ إبراهِيمَ: حَدَّثَنَا حَمَّادٌ: أخبرنا عَبْدُ الرَّحْمٰنِ بنُ إسْحَاقَ عن أبي الزِّنَادِ، عن مُجَالِدِ بنِ عَوْفٍ؛ أنَّ خَارِجَةَ ابنَ زَيْدٍ قالَ: سَمِعْتُ زَيْدَ بنَ ثَابِتٍ في هٰذَا المَكَانِ يَقُولُ: أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ [النساء: ٩٣] بَعْدَ الَّتي في

[1] Meaning, he will be doomed.
[2] *An-Nisā'* 4:93.
[3] *Al-Furqān* 25:68.

Reference: Imam Hafidh abu Dawud Sulayman b. Ash'ath, **Sunan abu-Dawud**, The Book of Tribulations, Volume 4, Hadith # 4272, Page (s) # 503, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2008, Dar as-Salam Publishers

Last accessed, https://sunnah.com/abudawud:4272, 07/14/2024

Narrated Zayd ibn Thabit: The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever" was revealed six months after the verse "And those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause in Surat al-Furqan.

Sahih hadith # 2F, Killing a believer, other than 'Just Cause', will abide in Hell

4273. It was narrated from Al-Ḥakam, that Sa'eed bin Jubair said: "I asked Ibn 'Abbās, and he said: 'When the Verse in *Al-Furqān* - And those who invoke not any other *Ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause[1] - was revealed, the idolaters of Makkah said: "We have killed such people as Allāh has forbidden, and we have invoked other gods along with Allāh, and we have committed illegal sexual intercourse," so Allāh revealed the Words: "Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds".[2] This is meant for them. As for the verse in *An-Nisā'* – And whoever kills a believer intentionally, his recompense is Hell[3] – (this refers to) a man who knows the laws of Islam, then he kills a believer deliberately; his recompense is Hell, and there is no repentance for him.' I mentioned this to Mujāhid, and he said: 'Unless he regrets it.'" **(*Ṣaḥīḥ*)**

٤٢٧٣ - حَدَّثَنَا يُوسُفُ بنُ مُوسَى: حَدَّثَنَا جَرِيرٌ عن مَنْصُورٍ، عن سَعِيدِ بنِ جُبَيْرٍ، أوْ حدَّثني الْحَكَمُ عن سَعِيدِ بنِ جُبَيْرٍ قال: سَأَلْتُ ابنَ عَبَّاسٍ فقالَ: لَمَّا نَزَلَتِ الَّتي في الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ قالَ مُشْرِكُو أهْلِ مَكَّةَ: قَدْ قَتَلْنَا النَّفْسَ التي حَرَّمَ اللهُ، وَدَعَوْنَا مَعَ اللهِ إلَهًا آخَرَ، وَأَتَيْنَا الْفَوَاحِشَ، فأنْزَلَ اللهُ تَعَالَى: ﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَٰتٍ﴾ فَهذِهِ لأولَئِكَ. قالَ: فأمَّا الَّتي في النِّسَاءِ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ الآيَةَ، قالَ: الرَّجُلُ إذَا عَرَفَ شَرَائِعَ الإسْلَامِ ثُمَّ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ، فَلَا تَوْبَةَ لَهُ، فَذَكَرْتُ هٰذَا لِمُجَاهِدٍ فقال: إلَّا مَنْ نَدِمَ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب ما لقي النبي ﷺ وأصحابه من المشركين بمكة، ح: ٣٨٥٥ من حديث جرير، ومسلم، التفسير، باب قبل، باب: ١، ح: ٣٠٢٣ من حديث منصور به.

[1] *Al-Furqān* 25:68.
[2] *Al-Furqān* 25:70.
[3] *An-Nisā'* 4:93.

Reference: Imam Hafidh abu Dawud Sulayman b. Ash'ath, **Sunan abu-Dawud**, The Book of Tribulations, Volume 4, Hadith # 4273 , Page (s) # 503, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2008, Dar as-Salam Publishers

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Sa'id bin Jubair said: I asked Ibn 'Abbas (about the verse relating to intentional homicide in Surat An-Nisa') He said: When the verse "Those who invoke not with Allah any other god, nor slay such life as Allah had made sacred, except for just cause" was revealed, the polytheists of Mecca said: We have killed the soul prohibited by Allah, invoked another god along with Allah for worship, and committed shameful deeds. So Allah revealed the verse "unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good." This is meant for them. As regards the verse "if a man kills a believer intentionally, his recompense is Hell" He said**: If a man knows the command of Islam and intentionally kills a believer, his repentance will not be accepted**. I then mentioned it to Mujahid. He said: "Except the one who is ashamed (of his sin)."

Sahih hadith # 3A, A Martyr is one, who dies defending his Faith

4772. It was narrated from Sa'eed bin Zaid that the Prophet ﷺ said: "Whoever is killed defending his wealth, he is a martyr; whoever is killed defending his family, or his life, or his religion, he is a martyr." (*Ṣaḥīḥ*)

٤٧٧٢ - **حَدَّثَنَا** هَارُونُ بنُ عَبْدِ الله: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَسُلَيْمانُ بْنُ دَاوُدَ يَعني أَبَا أَيُّوبَ الْهَاشِمِيَّ عن إِبْرَاهِيمَ بنِ سَعْدٍ، عن أَبِيهِ، عن أَبِي عُبَيْدَةَ بنِ مُحَمَّدِ بنِ عَمَّارِ بنِ يَاسِرٍ، عن طَلْحَةَ بنِ عَبْدِ الله بنِ عَوْفٍ، عن سَعِيدِ بنِ زَيْدٍ عن النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ، أَوْ دُونَ دَمِهِ، أَوْ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ».

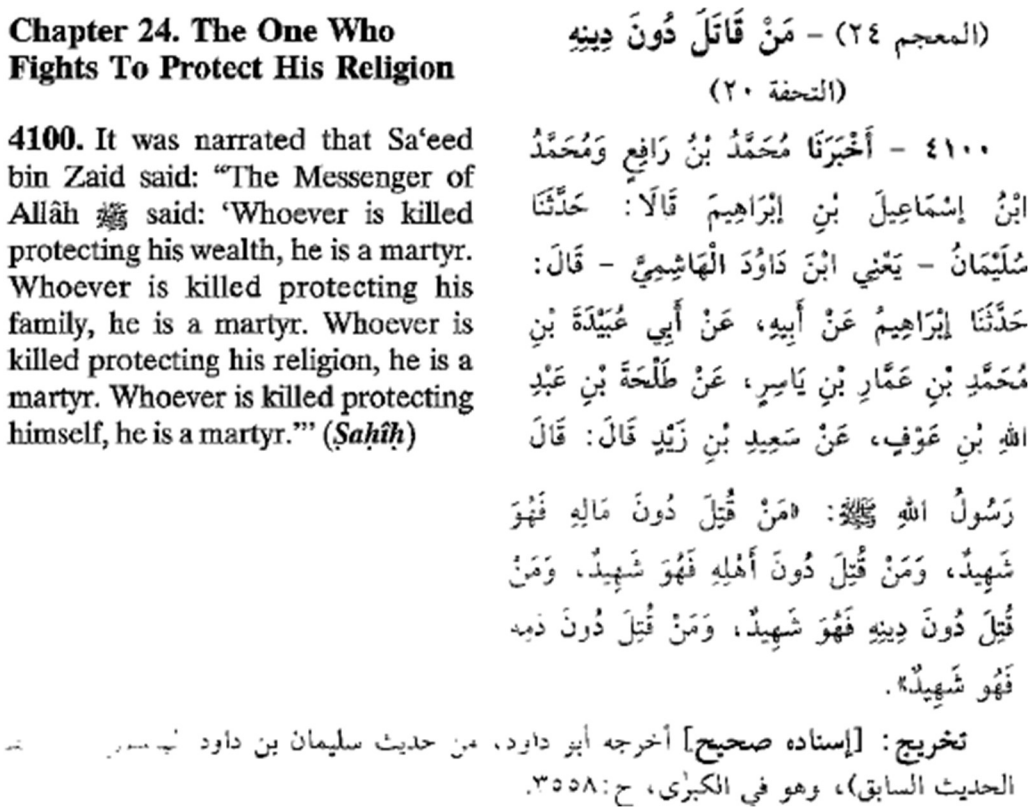
تخريج: [إسناده صحيح] أخرجه النسائي، تحريم الدم، باب من قاتل دون أهله، ح: ٤٠٩٩، ٤١٠٠ من حديث إبراهيم بن سعد به، وهو في مسند أبي داود الطيالسي، ح: ٣٣٣ ورواه ابن ماجه، ح: ٢٥٨٠ والترمذي، ح: ١٤٢١ وقال: "حسن صحيح".

Reference: Imam Hafidh abu Dawud Sulayman b. Ash'ath, **Sunan abu-Dawud**, The Book of the Sunnah, Volume 4, Hadith # 4772, Page (s) # 253 - 254, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2008, Dar as-Salam Publishers

Last accessed, https://sunnah.com/abudawud:4772, 07/14/2024

Narrated Sa'id ibn Zayd: The Prophet (ﷺ) said: **He who is killed while protecting** his property is a martyr, and he who is killed while defending his family, or his blood, **or his religion is a martyr**.

Sahih hadith # 3B, A Martyr is one, who is killed, protecting his religion



Chapter 24. The One Who Fights To Protect His Religion

4100. It was narrated that Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his family, he is a martyr. Whoever is killed protecting his religion, he is a martyr. Whoever is killed protecting himself, he is a martyr.'" (*Saḥîḥ*)

(المعجم ٢٤) - مَنْ قَاتَلَ دُونَ دِينِهِ

(التحفة ٢٠)

٤١٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ وَمُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ دَاوُدَ الْهَاشِمِيَّ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ».

تخريج: [إسناده صحيح] أخرجه أبو داود، من حديث سليمان بن داود [illegible] الحديث السابق)، وهو في الكبرى، ح: ٣٥٥٨.

Reference: Imam Hafidh abu Abd ar-Rahman Ahmad b. Shuayb b. Ali an-Nasai, **al-Sunan al-Nasai**, The Book of Fighting, Hadith # 4100, Volume 5, Page (s) # 78 - 79, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, https://sunnah.com/nasai:4095, 07/14/2024

It was narrated that Sa'eed bin Zaid said: "The Messenger of Allah [SAW] said: 'Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his family, he is a martyr. **Whoever is killed protecting his religion, he is a martyr**. Whoever is killed protecting himself, he is a martyr.'"

Sahih hadith # 3C, A Martyr is one, who is killed, defending against Injustice

Chapter 25. The One Who Fights To Protect Himself Against Injustice

4101. It was narrated that Abû Ja'far said: "I was sitting with Suwaid bin Muqarrin, and he said: The Messenger of Allâh ﷺ said: "Whoever is killed defending himself against injustice, he is a martyr." (*Ṣaḥîḥ*)

(المعجم ٢٥) - مَنْ قَاتَلَ دُونَ مَظْلَمَتِهِ

(التحفة ٢١)

٤١٠١ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنْ مُطَرِّفٍ، عَنْ سَوَادَةَ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي جَعْفَرٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ سُوَيْدِ بْنِ مُقَرِّنٍ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٧/ ٨٦، ٨٧، ح: ٦٤٥٤ من حديث سعيد بن عمرو به، وهو في الكبرى، ح: ٣٥٥٩ * عبثر هو ابن القاسم، ومطرف هو ابن طريف، وسوادة مستور، وأبو جعفر مجهول الحال لم يوثقه غير ابن حبان، وللحديث شواهد.

Reference: Imam Hafidh abu Abd ar-Rahman Ahmad b. Shuayb b. Ali an-Nasai, **al-Sunan al-Nasai**, The Book of Fighting, Hadith # 4101, Volume 5, Page (s) # 79, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, https://sunnah.com/nasai:4096, 07/14/2014

It was narrated that Abu Ja'far said: "I was sitting with Suwaid bin Muqarrin, and he said: The Messenger of Allah [SAW] said: "**Whoever is killed defending himself against injustice, he is a martyr**."

Sahih hadith # 4A, Whoever bears weapons against us, is not one of Us

4105. It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "Whoever bears weapons against us, he is not one of us." (*Ṣaḥîḥ*)

٤١٠٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَبْدُ اللهِ بْنُ عُمَرَ وَأُسَامَةُ بْنُ زَيْدٍ وَيُونُسُ بْنُ يَزِيدَ أَنَّ نَافِعًا أَخْبَرَهُمْ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ: من حمل علينا السلاح فليس منا، ح: ٧٠٧٠، ومسلم، الإيمان، مثل باب البخاري، ح: ٩٨ من حديث مالك به، وهو في الكبرى، ح: ٣٥٦٣.

Comments:

'Not one of us' means outwardly. This is because killing Muslims is the act of unbelievers. If such a person goes on a killing spree: killing Muslims around as rebels do, then he would be included among the enemy combatants (who fight against Allâh and His Messengers).

Reference: Imam Hafidh abu Abd ar-Rahman Ahmad b. Shuayb b. Ali an-Nasai, **al-Sunan al-Nasai**, The Book of Fighting, Hadith # 4105, Volume 5, Page (s) # 80 - 81, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It was narrated from 'Abdullah bin 'Umar that, the Prophet [SAW] said: "**Whoever bears weapons against us, he is not one of us**."

Sahih hadith # 4B, Whoever bears weapons against us, is not one of Us

(7) CHAPTER. The statement of the Prophet ﷺ: "Whosoever takes up arms against us, is not from us."

7070. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "Whosoever takes up arms against us, is not from us."

(٧) **بابُ** قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا»

٧٠٧٠ - حدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالِكٌ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا».

[راجع: ٦٨٧٤]

Reference: Muhammad b. Ismail al-Bukhari, **Sahih al-Bukhari**, 23 – The Book of al-Fitan, Volume 9, Hadith # 7070, 7071, 6874, Page (s) # 130 - 131, 87, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last accessed, https://sunnah.com/bukhari:7070, 07/14/2024

Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "**Whoever takes up arms against us, is not from us**."

Reference: Imam abul Husayn Muslim b. al-Hajjaj, **Sahih al-Muslim**, The Book of Faith, Volume 1, [280] – 161 – (98), Page (s) # 187, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, https://sunnah.com/muslim:98, 07/14/2024

It is narrated on the authority of Abdullah b. Umar who narrates from the Prophet of Allah (ﷺ) who said: **He who took up arms against us is not of us**.